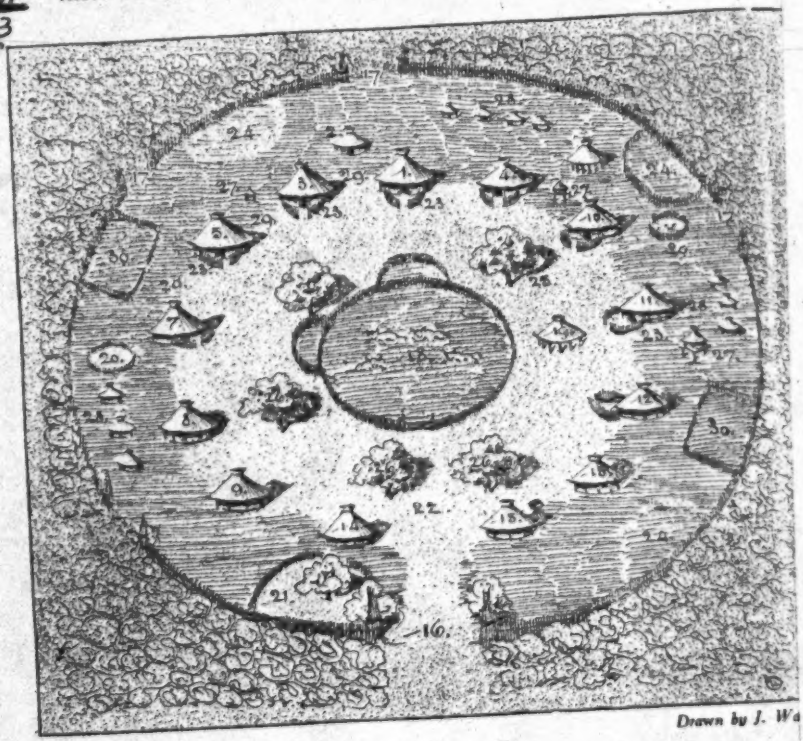
or *shibala* (Dj.) (18), the oxen kraal, when the village possesses oxen. They are rare now, plague and Texas-fever having more than decimated the herds. Small enclosures at the sides



Drawn by J. W'a

Plan of the Thonga village.

1. Hut of the headman's first wife. 2. Headman's private hut. 3. Hut of the headman's second wife. 4. Of the third; 5. Of the fourth. 7 and 8. Huts of the two wives of the headman's younger brother. 9. Wife of third brother. 10. Wife of fourth brother. 11. Headman's son. 12. Headman's nephew. 13. Hut of a stranger. 14. Lao of the boys. 15. Nhanqu of the girls. 16. Main entrance. 17. Back gates. 18. Oxen kraal. 19. Goats' kraal. 20. Pigs' kraal. 21. Square of the men (bandla). 22. Square of the village (hubo). 23. Fire-places. 24. Ash-heaps. 25. Tree of the village. 26. Shade-trees of the hubo. 27. Henhouse. 28. Storehouses. 29. Place of jealousy. 30. Tobacco-gardens.

are reserved for the calves, which are kept there when the cows go to feed during the afternoon. On the right a small hut, a conical roof supported by poles without a wall so as to let the

air circulate, is the goats' kraal (19). It may be placed somewhere else, behind the huts, for instance ; or sometimes goats are tethered every night by the leg to sticks round the hubo. The pigs are never kept on the hubo, but always behind the hut : they are newcomers in the Thonga village and have hardly yet won their "droit de cité." Let us salute, as we pass by, the tree (25) which is, as we shall see, the mystical stem of the village. We may perhaps see, hanging upon it, a piece of clothing offered to the gods, or at its base a broken pot which is the *gandjelo*, the altar of the village. The gandjelo is often placed, by preference, among the poles of the main entrance on the right. The village tree, which has a ritual significance, is not to be confounded with the trees of the hubo (26), which are but *mindjuti*, shade-trees, under which the inhabitants are fond of sitting.

So we reach the main hut which faces the gate. This is the dwelling of the headman. In hut 3 lives his second wife, in 4, his third and in 5 his fourth. 2 is called *shilubelo*. Great personages, men owning a large kraal, like to build such a hut, which is smaller than the ordinary ones and where no woman sleeps. It is the headman's own hut, where people *luba*, viz., pay their homage to him; a kind of office of the master of the village! He may sleep in it and summon his wives to come to him there. But he generally prefers to sleep in his wives' huts, one month in each, according to the polygamic custom.

Behind 4 and 10 is a *mhala*, a shed for the implements. It is built, like the goats' kraal, without plaster walls, and is smaller than a hut. There may be three or four of these in the village.

The headman and his wives occupy the back of the village. At the sides live his younger brothers, one, who has two wives, in 7 and 8, two others, those who have but one wife each, in 9 and in 10 respectively. In 11 lives a married son; in 12 it may be a nephew, son of the headman's sister, or a son-in-law; (see page 252). 13 might be the hut of a stranger (mulubeti), who has asked permission to stay with the headman of the village, as he wished to be under his protection. The case is not frequent, but may occur, and in order to be received into the mystic unity of the community, this man will have to "hlamba ndjaka" (See page 153), together with all the inhabitants of the kraal.

361 together with all the inhabitants of the kraal. The two huts near
313 the entrance are, on the left, the *lao*, where unmarried boys sleep
396 (14) and on the right (15) the *nhangu* where the girls live. Often
356 the nhangu is built behind the huts of the mothers, near the mhala ; in this way the girls are kept under more effective watch. The boys of the *lao* have to guard the door, which they close at night where it is the custom to do so. The *hubo* and the *bandla*, the squares, are generally kept quite clean.

361 In front of each hut is a *yard* (*ndangu* pl. *mindangu*, 23) which
372 is also generally well swept. In the centre of each of these are
417 some broken pots (mapseko), or pieces of hard clay taken from
351 ant-hills (psirubu) ; this is the *fireplace (shitiko)*, where the mistress of the hut cooks her food. The fence round the yard used, as a rule, to be made of poles or even trunks of trees planted near each other and forming a circular wall. Nowadays, especially amongst the Rongas, these yards are enclosed with reeds and may be built square, a single wall fencing off as many as three or four huts. The top of this wall is sometimes crenelated. I rather think this arrangement is modern ; the circular wall of the ndangu
585 is an old custom, as is proved by the following fact. On the day of
338 *hloma*, when the bride's-maids and female relatives bring the bride to her husband, they not only build up the woodpile (shigiyane, see page 112), but, in the northern clans, they must also erect a new ndangu which will be called *tsandana*, and so people will know that in the yard there is a *nhlomi*, a bride, working for her mother-in-law! The ndangu is the place where women tell folk-tales of the tribe to the children and to each other, whilst they attend to their cooking, or after the evening meal.

361 If cleanliness prevails on the square and in the yards, the
356 same cannot be said of the region between the huts and the
235 fence. This is called *mahosi* or *makotini*. It is the place where
331 old baskets and broken pots are kept. The chicken houses
343 (*shihahlu*, 27) are built there ; these are generally little huts, with reed walls, placed on a floor of palmtree boards, supported by four poles forked at their upper extremities. The *ash-heaps* are somewhat further on (24). They are called *tala*, and play a part in certain rites, representing, as it would seem, the place of desolation and of sorrow.

1: Jnod M-5 (1895-1909) 1927 Thongs

of desolation and of sorrow. (Remember Job and compare the rite of rangela bowamba, page 194.) The stove houses, *paitlanto* (Ro.), *paitlati* (Dj.). 28) are close by and are built in various forms: little huts with reed walls, when intended for the mealies, with plastered walls, when built to contain ground nuts or sorgho (*madula* (Dj.). They are sometimes placed on a palm-tree floor resting on short poles, or they are suspended to the boughs of a

Phot. A. Bonel.

The interior of a Ronga village. (Nondwane).

tree. Pigs' kraals (*loko* 20) are to be found in the same region: sometimes they are placed even further in the forest on account of their offensive smell.

Mealie leaves, heaps of makanye stones, broken mortars and discarded pestles lie about behind the huts. If anyone wants to keep the place tidy, he can plant pine apples there (30), or tobacco, or Chili-pepper (*biribiri*). Pumpkin plants often creep over all this disorder. Flowers of European origin are sometimes seen on the *lubo* in the neighbourhood of Lourenco Marques, especially "everlastings", or the tropical periwinkle, Vinca rosea

462 511 356 317 Many other home duties may oblige the woman to leave the fields at noon; her head still laden with her basket, she may go to the swamps, near by, and dig out a store of black clay (bompfi). She comes back, mixes the clay with the fresh dung which she has taken from the oxen kraal, and, spreading this mixture with her hands, smears the floor of the hut. This work is called *sindja* (Ro) or *kopola* (Dj.). Dust and vermin will at once disappear under this plaster of black earth, which will dry in a few hours time. Woe to the woman who has not put enough dung in this novel kind of cement! The floor will crack. The clay will shrivel and, when people walk on it, it will crumble into dust! The work will have to be done all over again two or three days later. But if the clay is of good quality, it will harden and last at least a week, the more so as neither wooden shoes nor nailed boots will spoil it.

462 511 213 284 Another woman will go with her primitive axe in search of dead wood. She makes a bundle which she ties with grasses, strengthening these grasses by entwining them with small twigs (1). On returning to the village, she throws her burden on to the ground, before the door of her hut, with the exclamation: "Hu!"

462 511 343 252 516 Others go to their storehouses, the small huts on poles, where mealies, monkey nuts in their husks, millet and sorghum are kept. They take what they need from these stores (tshaha) by lifting up the roof of the little hut, come back and empty the mealies into the mortar, whilst a friend rubs off the grains from the ears of millet or shells the monkey nuts. Two or three women seize their pestles and begin to pound, in measured time, the bottom of their mortars: Gu-gu-gu-gu. Quite a long way off, on the other side of the copse, this pestle song can be heard, resembling the noise of the flails when corn is threshed in the barn. And the busy women stream with perspiration! This method of crushing the mealies in an erect position, by a vigorous up and down movement of the pestle in

284 313 (1) Men, when they fasten a bundle with a string, make a knot (ba fundju) whilst women twist it with a little stick (sulela hi limbi); when a woman ties a knot, the two ends of the string will be at right angles to the string, whilst when a man makes it, the ends will be parallel with it. (Mboza).

1: Junod M-5 (1895-1909) 1927 Thonga

644 the men. However he was allowed to visit it Behind these huts were two passages between poles carefully arranged, one leading to the pig-sties, another to the bush. The photographer was told that this was intended to secure an exit for the queens in case of war... I suppose it had a more common and practical use in every day life! They are the *psiruba* of the queens (p. 311). In the royal kraal these back entrances are taboo.

517 644 It is on the square that the men of the neighbourhood love

343 351

Phot. Dr J. de Montmollin

Back gate with hen-house.

to meet in the morning, when they come to pay their respects to the chief; they sit down in groups and discuss the news of the day; this is called, as we have seen, "ku ya bandla," "to go to the men's square." Everyone is welcome there, not only members of the reigning family, but also those of the clans conquered by the present chiefs, (as the Hoñwana, Mahlangwane etc., in Nondwane. Page 357). There is no lack of beer, made from maize or millet, when crops have been good, the women frequently bringing brimming jars to the capital; the daily visits of the men are not therefore altogether disinterested.

273 517 644

685 721 *Theft* (ku yiba) is universally condemned, not so much for its immoral character as for the fact that it renders a normal social life impossible. The notion of *individual property*, though it is not developed as in more civilised nations, is nevertheless at the base of the whole Bantu system. The Bantus are agriculturists. They believe that the products of their labour belong to them and that no one else is entitled to appropriate them. The notion of property is in direct relation to work accomplished. (Compare Part IV.)

685 574 202 To steal growing mealies is not usual. A thief breaks off the cob, whilst the master of the field first uproots the stalk and then takes the cobs. If a friend of his who happens to be travelling passes through his gardens and wants to eat a cob, he is quite welcome to do so. He also uproots the stalk, puts it on one side of the road or leans it against a tree and draws a line on the ground from the place where the stalk grew to the spot where he has put it. Perhaps the owner of the field will discover the uprooted stalk after a whole month. If he inquires who has helped himself to his mealies, his friend will say to him : "Did you not see the line ?" And they will laugh over it (hlekelelana). A thief acting hastily would not have had time to draw the line!

685 789 There are certain magical drugs with which people smear mealie stalks (see Part IV) and they assert that, if any one tries to penetrate into their garden to steal, he will have his hand caught and will not be able to get rid of the plant! For some reason or another, these magical methods do not always work. So the injured person has recourse to the tribunal.

685 343 Should the thief be caught in the very act, there is no difficulty! His own field will be taken by the owner of the stolen mealies and he will have to pay a fine of one ox, otherwise the matter will be brought before the Court, and the only difference will be that the fine will be of two or three oxen, one of which will remain in the hands of the chief. (Mankhelu.) If the thief has been clever enough to avoid being caught, if he has stolen from a store hut, Natives are clever detectives and he will probably be discovered. These store huts are generally built in the middle of the field, or in the little bush which surrounds the village ; the grass all around

1: Junod M-S (1895-1909)1927 Thonga

685 has been pulled up and the sand nicely smoothed down, so that
343 any traces of a thief would easily be seen. He will possibly be
751 recognised at once by the trackers, owing to some peculiarity in the
625 marks on the sand, the foot-print of each individual being more or less known; clever detectives can even ascertain the height and gait of a man from the length of his stride! If there are no peculiar marks in the foot-prints, the trackers will follow them and reach the village where the thief lives. They will perhaps take him by surprise in his hut. If the matter cannot be settled by the headman of the village and has to be brought before the chief, the guilty party will be fined as much as two, three or even five pounds sterling (Tobane) (1).

When detectives have been unable to trace a thief, they assume a philosophical attitude and say: "Only wait. A man who has stolen will steal again, and you will catch him another time!"

643 *Revolt against the decisions of the chief's hubo* is very rare. Should
687 any person take the part of a condemned man and encourage him to oppose the decision of the Court, he will be beaten with a shambock on the square of the capital. "U onhi hubo," "he has spoilt the Court!" Moreover he may have to pay a fine of £2. (Mankhelu.)

643 *Answer to some of Professor Frazer's questions on Government.*
835 There are no separate chiefs for war and peace. But in time
224 of war the great induna, who [illegible] Commander-in-chief of the
701 army, directs all military operations. The chief is never required to marry his own sister or daughter. The only similar case of which I have heard, is that of a hunter who must have sexual relations with his daughter before going on a hunting trip (Part IV).

643 — The king's mother does not hold any special office.—
778 The chief does not keep any portion of his deceased predecessor excepting the nails and hair used for the mhamba (See page 386 and part VI.)

538 (1) The following interesting couplet in two sentences aptly describes the thief:
Shikhingwa randzelanga? — The crown on the hut nicely rounded?
Mangetla a pako ritiho... — The hawk burns his claws...
The thief is like a crown on the top of a hut. He is a lazy person, he embellishes and will not work. Evil will befall him, as with a hawk who tries to snatch the meat that is roasting and burns his claws!

241 out of the earth with their well filled double pods attached to their extremities.

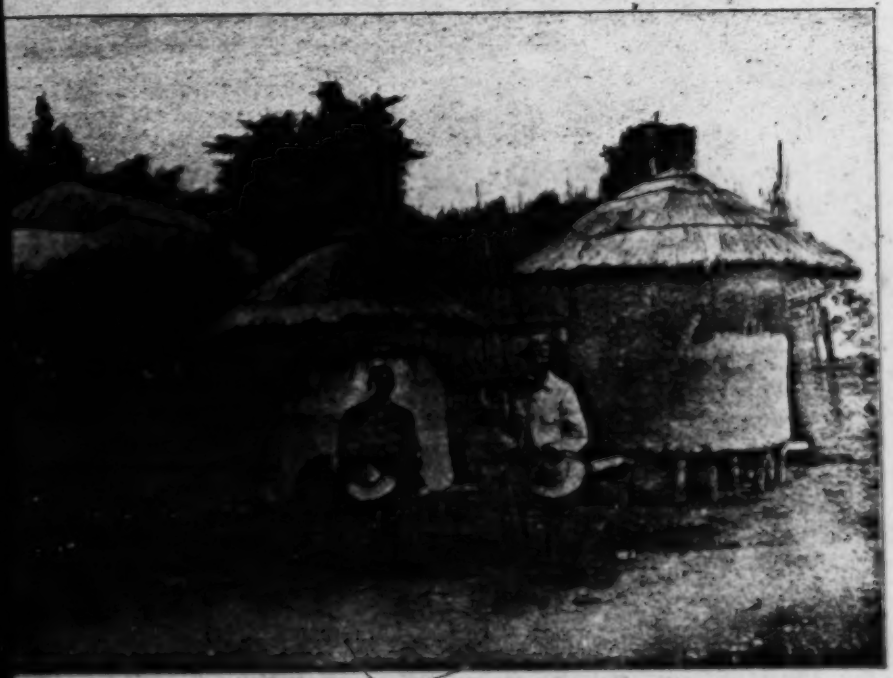
241 The men then construct *drying floors* (tjala, dji-ma) : a mat
251 made of reeds, or of the wood of the palm-tree, is placed in the
343 middle of the field, and supported by four poles ; and on it are
221

The storehouses of Sekie (Rikatla). Phot. H. A. Junod

laid (yaneka) ground-nuts, and peas, to remain there exposed to the sun until they are completely dried.

241 The next operation is the *threshing*, or separating the grain
252 from the ears (hula). This is done with sorghum and Kafir
221 corn, but not with maize, of which the cobs are generally kept entire in the storehouse until wanted. The *hula* is done on a specially prepared threshing floor in the middle of the field. The floor has been hardened by means of nkanye stones, and smeared over with clay. The sorghum and corn stems are brought thither, and the ears are beaten with small sticks. Or the ears are cut, placed in mortars and slightly pounded to liberate the grains. The best have been preserved for seed.

grains. The best have been preserved for seed. When the threshing is finished, the grains are collected (wolela or hlakula) in the *lihlelo* basket and winnowed (hehera). Kafir corn and sorghum are then stored in the big *ngula* basket (1). As regards maize, it is kept in the storehouses proper (shitlanta), 241 251 343 221



Dula storehuts in the Shilovane village *Phot. H. A. Junod.*
(The man sitting on the right is Viguet, my faithful informant).

little huts built of reeds with a moveable roof and raised on piles. All the shitlanta belong to the husband, though most of the tilling and all the weeding has been done by the wife, as already explained (I. p. 337). In the Transvaal, beans, peas and ground nuts are packed in the *dula* (dji-ma), which are smeared outside with clay. [423] 343

(1) It is taboo to weave the *ngula* before harvest, just as it is to prepare the stable before the birth of the baby. Before harvest Kafir corn is still *nyimba*, viz., a child not yet born. Who knows if the hail or the locusts will not destroy it? Wait till you have harvested, then you will see what size your basket must be! 241

343 or in small storehouses hung to the branches of trees (mfunge). When the harvest has been plentiful and all the storehouses have been filled, then begins the happy time of winter, of beer drinking, *bumanga* playing, (I. p. 431) paying visits, etc.

II. *Agricultural taboos.*

241 784 The first category of agricultural taboos are those previously mentioned, which spring from the idea of *hierarchy* : the prohibition to sow pumpkin seeds before the elder members of the family, the prohibition to enjoy the first-fruits (Kafir corn, bukanye, etc.) before the gods, the chief, the headman, and the elder brothers have *luma* (I, p. 394). Others belong to the *special feminine taboos*, (girls not allowed to walk amongst the pumpkins, to pluck their fruit or to pick their leaves without certain precautions, I. p. 184). Another category is that of *shimusi*. Certain days are proclaimed by the chief, or fixed by custom, as sabbath days, on which no one is allowed to till the soil. In Ñwamba, when there has been a little rain, it is taboo for the people of the clan to work in the fields ; they must remain at home. Amongst the Nkunas the day on which the new moon appears is also shimusi. The moon must be left to "become firm" (tiyela, hola) ; to cut roots while it is still "soft" is taboo : it would cause strong winds and hail. Complete rest is also customary in Khosen the day following the birth of twins. (See Part VI. Chap. II). Some other taboos are due to the fear of *wizards* : it is forbidden to whistle in the fields after having sown or until the mealies are grown. This would call the "baloyi" and endanger the harvest.

241 754 784 821

241 784 It is a taboo for a woman to remain in a standing position when she borrows a living ember (woka) from people cooking their food in their gardens ; she must sit down when she takes the ember. Should she break this law, it would cause the mealies of the owners of that garden to be burnt (psha) ; the women has "crossed their gardens" (tjemakanya). If however she does this, they

The *pig*, as previously mentioned, is a new comer in the Bantu village. Its name, *nguluve*, means the wild pig. Most villages, however, possess one or two. They are never slaughtered in connection with sacrifices.

Poultry (tihuku) is the most common of all live stock. Not a village is without its fowl house (shihahlu); these are generally fashioned like a small hut and perched on piles to protect the poultry during the night from snakes. (See illustration I. p. 312.)

When a hen and her brood of young chickens have to be cared for, a much smaller hut is built on the ground, but the utmost precaution is taken to keep it almost hermetically sealed, as the mhamba (a long green snake, very venomous) and the shipyahla (Echnida arietans, a large viper resembling the puff-adder) do great execution amongst fowls! As cows are not bred for milking purposes, neither are chickens raised for the sake of their eggs. In fact Thongas consider it a sheer waste to eat eggs and always allow the hens to hatch them out. Hens are wilder than they are with us and often make their nests in the open country, returning some fine day with a flourishing young family. The breed is of very small size and the eggs are tiny; it would require at least two to equal the weight of one ordinary egg such as are for sale in the European markets; it is therefore evidently more advantageous to hatch eggs than to eat them! If, by any chance, a hen dies on the nest from the bite of a snake, the Natives will willingly devour the half hatched or three quarters addled eggs; the more developed the chicken, the greater their appreciation of the delicacy, for, says the Thonga, "i nyama!" — "this is meat!" Fowls are extensively used as timhamba, viz., sacrificial offerings. The throat is cut; a little of the down plucked off the neck is dipped into the blood, and brought close to the mouth for the performance of the *tsu* rite, one of the smaller feathers of the wing (shihluwa), one of the claws, and the beak are tied together and fastened to the wrist, ankle or neck of the person for the sake of whom the offering has been made. (Part VI.)

Thongas assert that they have always possessed fowls. "They

342 the hut and terrify the occupants by their lugubrious cries.

356 I may mention another advantage of the Thonga hut. Between the sticks and the hoops of the roof small interstices, of a few square inches, are left when the thatch is in place ; in these small lockers all kinds of things are stowed away : ears of sorghum, or of millet, kept for seed, sticks, spoons or knives ; baskets can be hung up, by hitching the string by which they are usually carried across

The Native tin town near Pretoria Station. *Phot. A. Bond.*

the shoulder on to the handle of a spoon which is sticking out of the thatch. On entering a hut the roof looks like a regular museum ; it is useful as a cupboard or hanging wardrobe!

343 The Thonga hut, formed of two distinct parts, wall and roof, is far superior to that of the Zulus, which looks like a bee hive, and consists only of a semi-circular roof. Thongas know how to build this kind of huts, but they are generally made quite small (six feet in diameter) and used as shelters for the boys who look

000 after the goats. They are called *mitjhonga*. The Ba-Ngoni adopted their system of building from the Thongas of the plain, and Gungunyana's people constructed huge conical huts, but the